



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NUMBER 10.

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EDITOR CHRISTIAN SPIRITUALIST, NO. 553 BROADWAY, NEW-

YORK.

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SPIRITUAL MANIFESTATIONS.
EXPLAINING
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND
HARMONIES.

AND
THEIR RELATIONS TO EACH OTHER.

—

WITH COPIOUS ILLUSTRATIONS.

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PART IV.

[CONCLUDED.]

145. As in the case of a pupil learning his multiplication table, or the rules of arithmetic, it is necessary to repeat and re-repeat and often to recapitulate, that first principles may be well memorized, so now, for similar reasons, it is important to bring first principles up to view in different lights, aspects and relative positions. We therefore repeat the enumeration of first principles here, so that the numerical value of each may be well known, viz.: 1. Love, 2. Wisdom, 3. Power. These are the primordial attributes of the Infinite. 4. Activity is the transition, and is a propagation of wisdom by itself, or two multiplied by two. Thus is activity seen to be a separate identity from power. (See Nos. 133, 136.)

146. The next in order is 5, gravity; 6, affinity, and 7, propagation, as before explained. These are the "seven Spirits," or active principles of God. (No. 103.) The next in the order of creation is 8, the sensitive, upon which the Infinite can bestow blessings such as He had in store for them, because upon things that are unconscious, He could not. The blessings He had in store for them, was not merely that they should exist as unconscious instruments, but that they might themselves separate, as it were, from Him, enjoy life and the things of life, as if they were their own. This unconscious things could not do, and therefore, these could not be blessed for their own sakes, as the Infinite desire was to bless creation. All unconscious things have life, (No. 87,) but it is the life of the Infinite in them, and all the conscious enjoyment there is in their life, is in and of the Infinite Itself. (See corollaries 1 and 2.)

147. But just in as far as any vegetable or animal has consciousness of its own existence, it begins to enjoy life as if it were its own, agreeably to the Creator's first love or primary desire to bless things for their own sakes. Hence we say up to, and including propagation (7) all the different modes of life are of the Infinite as it is in Itself, and felt and known by Itself and enjoyed by Itself alone. But here He rests. In the eight, the sensitive, the transition series, between the unconscious and conscious, the creature's life begins to be enjoyed by creatures as their own. (No. 102.)

148. As hath been said, (No. 132,) one mode of increasing numerals is by continual simultaneous additions as by educations, the taking on the more suitable, and the omitting the unsuitable, or as in vegetables, growth or by sprouting, from the trunks, roots, and branches of trees. The increase by simultaneous additions, is by growing, sprouting, branching and grafting simultaneously, while increase by multiplication, is by seeds and by offspring; for offspring are not of simultaneous growth with the parent stem, as are sprouts and branches, but they are successive. All seeds, all offspring of all products of multiplication, are successive in their production, and not like educations of men and animals, additions of numbers and sprouts of trees simultaneous with the original.

149. We have spoken in No. 138 of the involution of numbers into themselves, as for instance, the involution of 2 (Wisdom) into itself makes 4, (Activity). A second involution of the root two, makes eight, (sensation). We have also seen in No. 84, and its illustration, that the involution of a root number into itself makes a surface or the multiplication of the length of any thing by its breadth gives its superficial area. It is also known, that the second involution or third power of the root number, gives the cubic content of any thing, the side of which is expressed by the root number. Thus four is the superficial area, or square of any space, one side of which is expressed by the root number two, whether that two be inches, feet, yards, miles, or any lengths whatever; and it is also known, that eight, the third power of the root number two, is the cubical content of any vessel or space, one side of which is expressed by the radical number two.

150. Multiply the length and breadth together, and the area is the answer, but this is a superficialities without thickness. Multiply the length by the breadth, and then that product by the thickness, and you have the solid content of the space. Thus four is the superficialities, without any thickness; for a surface has length and breadth but no thickness; but a solid has length, breadth and thickness." So the first offsprings of multiplications are superficial exclusively. Thus four (Activity) as being the offspring of two (Wisdom), is entirely superficial in its usefulness. Its uses are all in prospect, but not in actuality, for the whole end

and aim of infinite activity is that creatures might exist that could enjoy life and the blessings of life, as if it were their own. (No. 146.) So nothing which is merely superficial, that is, that which has length and breadth, but no thickness, is of any actual use. Gold-leaf itself has thickness, or it could not be gold-leaf, and of course without thickness, nothing is of any actual use. The Infinite activity, the four of Divine order, which produces life, heat, light and material substances, (No. 35, Ill. 4,) are in themselves of no use, because they are not the end designed. Neither they nor activity are the intended use; therefore the use is wholly prospective, for these are preparations merely. (See Nos. 102, 103.)

151. But give any thing thickness, and it is of use, how thin soever it may be; thus eight being the cube of the root two, represents the real use of Wisdom in the sensitive, because here the designs of Wisdom, or Love in Wisdom, come to their use in the self-conscious enjoymental blessings of sensitive existences. Eight, as before said, represents sensitive vegetable and animated matter, or animalculæ. This is a very inceptive state of the end of creation; for the love of the Infinite and His Wisdom, never could have been carried out fully had no sensitive existences except these been the end of creation. So also perfect cubes, alike on all sides, are of less use, or more *incipient* use, than any other forms. Cubes are the beginnings of useful forms, as sensitives, that is, sensitive vegetables, sensitive matter and animalculæ, are the beginnings of those enjoyments and felicities contemplated by the Love and Wisdom of the Infinite for His creation. All perfections of uses are effected by circular and curvilinear forms. (See No. 39.)

152. The multiplication of two (Wisdom) by three (Power), producing the wisdom of power, six (affinity), is still a superficialies or length and breadth merely, without thickness. Hence we see, *affinity* is merely prospectively useful, although it is that power of wisdom that holds all things in forms of usefulness, from the grain of sand to the body of a man, and by which all forms Spiritual and material exist. It is prospectively or superficially useful only, in itself, because affinity and propagation (seven), both exist for the sake of sensitive enjoyments, by self conscious existences, which is impossible could exist until a thickness can be formed by numbers. Eight (sensitives) is the smallest number that the science of arithmetic can produce, that has all three conditions of useful forms, *size, length, breadth and thickness*. Try if you can produce any number less than eight, that involves all three. Twelve is the next above.

153. We now see plainly from this, if from no other thing, that the developments of Nature, and those of numbers, run parallel with each other, as stated in Nos. 39, 139. And also that nine, or three (power), multiplied by three (power), or in other words, superficial power, or power without any especial usefulness in itself, represents *instinct*, the governing power of fish and fowl. Tell us wherein there is so much power bestowed, that in itself, is of so little use, as that which is inherited by the winged and the finny tribes? Here, is indeed, power in abundance, but its usefulness, like instinct, the power that primarily controls it, is all prospective. The sensations of fish and fowl, with a foreshadowing of appetite, (No. 32,) produce their exhilaration, for instinct, which is internal or intuitive guidance, leads to things that are enjoyed by sensation and appetite, but does not itself exhilarate, more than the fetus in the womb of the mother is exhilarated. (See No. 130.) Hence the nine, the power of fish and fowl, is but prospectively useful, for man with all his capability of turning the far less effective power of higher animals to usefulness, has, however, yet, to any useful extent, availed himself of the mighty powers of these inceptive animals. They are above the sensitive, and enjoy life, with abundant but prospectively useful power.

154. Ten is two (wisdom), multiplied by five (gravity), or *appetite*, which is animal (superficial) enjoyment. *Gravity*, as has been explained in Nos. 87 to 94, and elsewhere, is an endeavor to get at and bless creation by parts or analytically, so appetite is but the wisdom of gravity, for it too is an endeavor to get at and enjoy, or make one with that which the animal needs on thoughts it needs, as gravity would go to other material substances or go to them in defect of the power to bring them to it, as the pen I hold in my hand, should I let it go, is perfectly indifferent whether it go to the earth, or the earth come to it, so the appetite for union be satisfied. *Appetite* is gravity of another form, as ten is the multiplication of five by two, and reason (eleven) is but a higher form of appetite (ten) as explained in No. 136. Twelve, which is a state of progression, representing a higher state of reason (eleven), is two (wisdom) by six (affinity), or the wisdom of affinity. Here affinity comes to its throne, excepting that thirteen is a higher degree of twelve (progression), or is the real elevated states of man, (No. 133); for a man may be eleven (rational) and twelve (progressing), the next solid above eight, and still be low, but when he is thirteen he is elevated.

155. Twelve (progress) was called the wisdom (two) of affinity (six) because twelve can be produced in this way. It can also be produced by wisdom (two) by wisdom, making four (activity), this by three (power) makes twelve (progress or the progressing complete man). Progress is the completeness of humanity. It was the original intention of the Infinite that man should eternally progress so as to be eternally happy. The mere thirteen that man should actually be elevated, was not the object; for a man in progress is happy, whether he be high or low, and this happiness was

the object of the Creator in making man, and making him *eternally* progressive. It is the rate of progress that makes happiness either of a less or more intense degree, and not the height of the scale wherein the progress is effected. Thus does twelve (progression) fill the heart and mind of the Infinite, and hence His New Jerusalem shall have twelve and not thirteen gates.

156. Could none be happy but elevated ones, then the New Jerusalem would have had thirteen gates, instead of twelve. It is therefore enough for us to know that we really are progressing upward, to know that we enter the twelve gates of twelve different pearls, and get within that city, which has twelve walls and twelve foundations, with a passport to the tree of life with its twelve kinds of fruits. If the New Jerusalem had but eleven gates, the fact of a man's being *rational*, (eleven), would have been a passport of entrance. If it had but ten gates, *appetite* or desire of being in, would alone have entitled the desiring person to enter, or if only nine gates men could enter by *instinct*. But it has *twelve*, and hence naught but progression will entitle any one to enter, but that will, whether relatively high or low. A fisherman equally with a merchant, a peasant equally with a prince, the progressing simple and the progressing learned together. The twelve principles above explained are all gates of the New Jerusalem—man must enter by all of them or never get in. He has in his soul from conception, forms suitable for the reception of "the seven active principles or Spirits of God." He is thus his image by means of his analogies with the Creator and unconscious or irresponsible creation. He may then "increase and multiply," and fill up this little earth of his with sensitives, instincts, appetites, rationals and progressions—the eighth, ninth, tenth, eleventh and twelfth gates—and thus be a son, a "likeness" of God—desirous all to the service of the Lord and His kingdom, and be prepared to hear the annunciation:—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation (in the fundamental principles) of the world."

157. We also by this Spiritual arithmetic see why the New Jerusalem "lieth four square, its length as great as its breadth, and the length, the breadth and height of it are all equal"—that is it is a perfect cube, so that the most inceptively usefully progressing are included, agreeably to what was said of cubes in No. 151. This is agreeably to the Lord's words that in the kingdom of Heaven the "least should be the greatest," or those who think themselves the most inceptively useful, but yet usefully progressive, should be of the eighth, ninth, tenth, eleventh and twelfth gates—thus a son, a "likeness" of God. We say the same of all the manifestations of all Spirits, whether men call them Angels of Heaven, or Demons of Hell. (Nos. 11, 12, and III.)

158. The race is not *rational* as a race, but is becoming so, and in the better enlightened portions of it, rising almost *en masse*, and *demanding a religion* that can be, and that shall be *rationally demonstrated*! It will not much longer receive dogmas as truth, and not only those who were instruments or mediums, in the Lord's hands in writing the Bible, but all those Spirits or angels, who are giving volumes to the world upon their own authorities, will find that all their works will come to judgment. They will be tried by the Word of the Infinite written in Nature, and will be approved or condemned, as they shall be found to be full or to lack, weighed in that balance or measured by the standard. (No. 13, III. n.)

159. It may from hence be clearly seen, that to have a fixed unalterable standard of weights and measures, is the only safeguard to the rational developments of man. The mere dogmas of men, Spirits or angels, are no safe arbiters of final decision, or settled opinions. But thanks to the Lord, He is now sending His best angels and teachers among men, by myriads, or as we should say coming with them, (Matt. xxv, 31; Jude, 14,) to teach man the true and undeniable fact, not by merely asserting dictatorially, but by leading the minds of men into rational developments, so as rationally to see these things in the Spiritual and material Nature, of which their own experiences will form a material part. (No. 115.)

160. We do know that the Spiritual Universe and the material universe are *counterparts* of each other, and act in unison, the material from the Spiritual, as the body of a man is moved by his soul or Spirit. That what we see that "cometh out of man" into the material plane is the criterion by which to judge of what is in his soul. We see this to be true even if the Saviour had not said "by their fruits shall ye know them." It is the same in respect to the internal Spiritual universe, which was developed with and under the same order as the material universe, (No. 44 and III.) with which it is covered, as the soul or Spirit of man is covered by his material body. (Nos. 18, 82, 91.) Can we not then see that by the "fruits" of *creations*, that is, the things that cometh out of *creations* that they present to our perceptions, we shall *know* *creations*; and that as all *creations* and their relations, which include subversions, redemptions, and harmonies, are agreeable to *unchangeable* laws? And that we can have a rationality that we shall *know* to be true, not received from the assertions of others, but with the same surety as we know that, as two is to six, so four is to twelve? If, then, we who are placed under the most favorable circumstances for knowing what those unchangeable laws of order are, shall show to man what those laws are, and that the Bible was given agreeably to those laws, and is an abstract and epitome of them, and how to understand it, shall we not have done a good work for man, by giving him such unshaken assurances that he has such an inestimable pocket companion as mentioned in No. 148? If, then, the right understanding of the Bible should adopt these things until they can command a better method of adoption whereby they can see the truth clearly for themselves is right, and better than idleness or vacancy of mind. (No. 21.)

161. This state of reception, many more are in, than we might at first believe. What else but bare dogmatical assertions, is any of the many books purporting to be Spiritual manifestations now read by Spiritualists? Just examine those books candidly and carefully, and see if nineteen twentieths of all that Spirits say through their mediums, published and unpublished, be not bare assertions of their own without proof, and are received or rejected according to the states of minds prepared or unprepared by educations and the circumstances of development or hindrances of the recipient? That the incipient inquirer after truth should adopt these things until they can command a better method of adoption whereby they can see the truth clearly for themselves is right, and better than idleness or vacancy of mind. (No. 21.)

162. The Bible itself, has so far been a dogmatical book to the race of mankind. The Jewish law was a system of dogmatical religion, to train the race in its infantile states. The Psalms, the books of the prophets, and the New Testament, as far as they are didactic, are mere dogmas to most of mankind, yet suiting the childhood and youthfulness of the recipient? That the incipient inquirer after truth should adopt these things until they can command a better method of adoption whereby they can see the truth clearly for themselves is right, and better than idleness or vacancy of mind. (No. 21.)

163. Readers, for the present, adieu.

New York, July 10, 1854.

INSPIRATION.—NO. 4.
BY S. M. PETERS.

"O, if there is one law above the rest.
Written in wisdom, if there is a word
That I would write as with a pen of fire,
Upon the unsolved nature of a child;
If there is anything that keeps the heart
Open to angel visits, and repels
The ministry of human ill, 'tis love.
God has made nothing worthy of contempt;
The smallest pebble in the well of truth
Has its peculiar meanings, and will stand
When man's best monuments have worn away."

Primitive matter is endowed with motion by virtue of attractive and repulsive forces. Crystallization and decomposition are succeeded by the development of the vegetable kingdom, in which light, heat and electricity constitute the life principle. Rising in the scale, the animal is inspired with additional attributes, among which are Sensation and Instinct. Man, the grand ultimate of organized matter, combining the ultimates of material properties, with the Spiritual elements, conceives and identifies the immortal principle of Inspired life. The progressive law that unfolds this ultimate is immutable in its operation, and in no instance has Sensation been manifested below the animal plane, except at its immediate connection with the vegetable. When matter has been sublimated, refined and rarified, by light, heat and electricity, from the universal, up through the vegetable, to the threshold of the animal kingdom, Sensation becomes a *tangible* principle, and not before. Any attempt, therefore, to construct a machine or engine upon the plan of the human organism, and infuse nervous sensation and living vitality, or soul, into the universal substances of the mechanism, is an attempt to turn the law and order of Nature backwards. To be successful, it must controvert all the known principles of the law of progression, and overthrow every established axiom of natural science. In my humble opinion, such an attempt is eminently qualified to perpetuate the grossest superstition, and naturally retard the healthy progress of rational, consistent philosophy. Ignorant endeavors to pervert natural laws have given birth to all the dogmas and devils that have cursed humanity through the ages. By tracing matter from its primitive condition, up through attraction, adhesion, aggregation, fusion, crystallization, decomposition and vegetation, to sensation and animation, we find no abrupt turns, no long strides, no deviations from the upward, onward course. The philosopher who draws deductions from Nature, and bases conclusions upon comparisons, regards the Universe as one stupendous miracle. But the fanatic who jumps at conclusions, and sees effects without searching for causes, sees miracles only in manifest violations of God's unchangeable purposes. His miracles are earthquakes, volcanic eruptions, thunder storms and marvels. The marvels, however, must be recorded in the Bible; if they happen in our day, they are the work of the devil. He pictures God as a being of wrath, from whom the soul should shrink within itself, and hide from the face of its Father.

But there is no safety in flying from His presence, for a hideous monster stands ready to drag the poor soul down to perdition; and accordingly it turns back towards Heaven, not because it is drawn by the ineffable sweetness of a Father's love, but because it is afraid of fire. By reducing this unnatural theology to the lowest point of comparison, I find that my children, if they truly appreciate the character of a parent, instead of running to meet me when I approach, will tremble with terror and hide under the bed. And in order to bring them into my presence, it will be necessary to frighten them out from their hiding place with tales of ghosts, hobgoblins and bears.

The uncontaminated mind of youth never yet conceived of an omnipresence, diabolically antagonistic to Deity. A personal devil is the monstrous offspring of arbitrary theological authority, established upon non-progressive principles. Motion is an attribute of Deity, rendering necessary a progressive development or unfolding of substances and principles in every department of Nature. And in the external world, every combination of elements in an organized form, is followed by dissolution, invariably giving birth to a more perfect and more beautiful development. When matter progresses, it is preposterous to assume that the human mind can stand still. Yet all standard theology assumes that humanity is non-progressive beyond certain defined limits. And theology also assumes that Inspiration is a special dispensation of Divine Power, given at a stated period, and sufficient of itself to subserve all after time. Consequently, that period having passed, they who adopt the theory have their ideas of revelation associated with fallen empires, ruined cities and departed greatness.

Their evidence of immortality is found by groping in the dust of vanished ages. A Divinity hovers over the dilapidated walls of Jerusalem, that the green hills and fruitful valleys of our glorious land cannot reveal. The sun may shine, and the birds sing, and the winds sigh, and the flowers bloom, and humanity tramp ceaselessly onward; but the "still small voice" of Inspiration is unheeded by him whose mind is wedded to the past. His confusion was gone, and instantly he was as calm as the sober Judge on the bench. The Bible was opened and every eye was upon him, as he quietly and leisurely turned over the leaves.—Amidst breathless silence he read the jury this sentence: "Lead us not into temptation."

We felt that there was but little hope for the boy, and the youthful appearance of the attorney who had volunteered in his defense gave no encouragement, as we learned that it was the young man's maiden plea—his first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible, that had been used to solemnize the testimony. This movement was received with general laughter and taunting remarks; among which we heard a harsh fellow, close to us, cry out: "He forgets what it is. Thinking to get hold of some ponderous law-book, he has made a mistake and got the Bible."

The remark made the young attorney blush with anger, and turning with flashing eyes upon the audience, he convinced them there was no mistake, saying, "Justices wants no better book." His confusion was gone, and instantly he was as calm as the sober Judge on the bench. The Bible was opened and every eye was upon him, as he quietly and leisurely turned over the leaves.—Amidst breathless silence he read the jury this sentence: "Lead us not into temptation."

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JULY 15, 1854.

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

To show the appreciation of this proposed organization, we publish the following letters.

As the objects and purposes of the Society become known and understood, we are quite aware they will meet with general approval. It will readily be discovered that there is no intention to dictate to any one either as to belief or action, but that the movement is simply a proffer by a few of an organization, which, if it shall be generally approved, cannot fail of producing a union of effort from which the happiest consequences must flow.

We shall continue to publish letters from the friends, as they will speak for themselves the views of those who are working for the cause, the more, as we hope all who are Spiritualists will look at the enterprise as his or her own, and make such suggestions as will develop harmony and aid progress.

Extract from a letter to Gen. Ballard from a distinguished American in Cuba, dated

ILAVANA, June 21, 1854.

"I perceive you are making a great organization, in which I have the greatest confidence. This is the great progress of the world."

Another, to the same, dated

AIRKEN, S. C., June 24, 1854.

"Your letter would have been replied to before this, had not indisposition prevented me. I thank you for the information afforded me in the perusal of the numbers of the Christian Spiritualist. I have sent two dollars to the Society for the Diffusion of Spiritual Knowledge. The Address to the Citizens of the United States is admirably written and fully puts forth the views of the Spiritualists. I cannot but express the hope that all its operations will be conducted in a truly Catholic Spirit, and let all God's children, irrespective of race, color, or sect, feel its genial influence. What a blessing will it confer upon every one who takes part in it!"

"I am pleased to hear you say that the cause is onwards, and within two and a half years I will see results that will improve the human family far beyond what I can imagine. Such a result I do earnestly pray for, but I apprehend it will not meet your sanguine expectation; the Lord has never acted by violence or storm; He permits events to be brought about by the mildest means, by the understanding, the very way I presume to say, the Society has taken. For instance, see how slow the doctrine of Swedenborg has progressed; he has not brought whole congregations, but confined the influence of those doctrines to the Gentiles who visit all the orthodox churches and derive no benefit. Spiritualism will not only find its way into the interior of those, who are in and out of the church, but go up into their pulpits amongst the dry bones. The Lord is closing the accounts of these churches. Take for instance the wonder, they are every day exclaiming, of what can it be that is going on in the churches? What is to become of religion? There are no revivals, no extended meetings; has God forsaken His people? These are very common expressions that break upon the ear of the Spiritualist, but see how calm and unruffled is the countenance of the listener; he inwardly knows the cause, he feels the Spirit of God within, and rejoices that his eyes are opened."

To Judge Edmonds, from one of the Vice Presidents, dated WAUKEGAN, Ill., June 28, 1854.

DEAR JUDGE.—I have to apologize for not having written before, on the ground of a severe difficulty, to which may be added my professional and domestic avocations.

We are jogging along steadily, and the cause is slowly but surely taking root in honest hearts.

* * * * *

I perceive by the last Tribune that we have got promoted to office. I am much pleased with that move. It will give power and unity to the new faith, which isolated effort could not. Our enemies are organized against the Truth, and why should we not organize to sustain it?

This organization will show the world that there are other than fools, and fanatics, and maniacs in the movement—men who can reason, and give a reason for the hope that is in them."

I look upon this as one of the most important—in truth, far the most important—association of the age. If its efforts are wisely and judiciously put forth, it must produce a powerful influence on the public mind, and make orthodoxy quake in its boots ere long.

You have not forgotten, of course, your promise to come up and rusticate with us this summer—yourself and daughter, and the Doctor and his family. We renew our invitation most cordially.

Give my fraternal regards to Dr. D., and say to him if he does not come I shall challenge his veracity. Yours, truly."

To the same, from one of the Board of Advisors, dated

ROCKFORD, July 6, 1854.

DEAR SIR: Your favor of June 27 is received.

The pamphlet you named has not yet come to hand. I have seen some notice of the formation of a "Society for the Diffusion of Spiritual Knowledge" in the papers, and am glad that such a movement has been made. The time has come for action. The friends of the cause should let the world know that they do not seek concealment, but are ready to buckle on the harness, and stand up in defense of the truth. Let the opponents of Spiritualism ridicule our movement as much as they please. How insignificant they may esteem it, or unworthy of their honest attention, "the small stone, cut of the mountain without hands," has begun to move, and it will soon fill the whole earth. If my name, and what little influence I may possess, can aid the glorious cause, it will be cheerfully given.

I do not shrink from any responsibility when truth and freedom demand my services, though quiet retirement is more congenial to me. May the great purpose of your organization be effected, and may the efforts of the friends of truth be united in harmony, and the bond of a common brotherhood be firmly cemented. You are probably aware of the effort I am making to aid in the diffusion of the true light in this region. I took the liberty to send you the first number of the Spirit Advocate, in which you see some of the reasons for engaging in that enterprise.

Our humble effort is succeeding, and we are encouraged to persevere. Our Spiritual friends have promised assistance, and thus far have not disappointed us.

I am glad to have another paper started in your city. The CHRISTIAN SPIRITUALIST has taken a good start, and I hope it will be well sustained.

Your visit to this place last winter has been productive of good to the cause. Your friend, &c." §

To the same, from one of the Board of Advisors, dated

CINCINNATI, July 7, 1854.

MY DEAR SIR: Your good note of the 27th ult. was duly received, and the three pamphlet copies of the charter, bye-laws, &c., also came to hand, for which please accept my thanks.

I intended to write in answer somewhat at length, giving my thoughts on the subject of the new organization, and on the present phase of the great movement. I have deferred doing so from day to day, but have been so constantly under pressure of business cares, that I found it impossible, and I must postpone it until a more convenient season.

I was truly glad to see that you and your associates continued to be so zealously engaged and devoted to the great cause, as that organization manifests.

I had feared that you would suffer yourself to become too much engrossed by business or professional engagements to labor very effectually in the great work assigned you.

As to the place or duty assigned to me in the new organization, I only regret that a more efficient person was not selected in my stead.

I will do all I can to aid and promote the success and usefulness of the Society.

I will try to get some others here to join the Society, so soon as the present excessively hot weather is over.

Business calls for me, and I must close. When you see any service I can render, command.

Yours, truly."

To the same, dated

VERONA, July 8, 1854.

DEAR SIR: I received, through the post-office, a few days since, a pamphlet containing an account of the organization of the "Society for the Diffusion of Spiritual Knowledge." I wish to inquire whether the agents or missionaries you speak of (as you do not use the term ministers,) are recognized by law, and entitled to the same privileges with ministers of other denominations? If so, I would like to unite with your Society in that capacity. I have been aloof from all denominations since 1834, when I was a minister of the Congregational Association, Jefferson Co., in this State. I like your platform, and think I could stand upon it. You will recollect, I called at your house in December last, and afterwards saw you in Utica. Please answer at your earliest convenience.

Very respectfully yours.

To the same, dated

BOSTON, June, 1854.

MY DEAR SIR: Dr. Dexter informed me on Saturday, that an organization of Spiritualists is being formed in New-York, on a sound and practical basis. I am rejoiced to hear that such a step has been taken, and have no doubt of its success. It is what has long been wanted. Spiritualism has been abused and wronged by the unintentional fanaticism of its friends.

If there is a subject on earth that needs the most active exercise of our judgments, it is Spiritualism. But among thousands this judgment has not been exercised. Men have too readily accepted anything and everything that has purported to come from the Spirit-world, and have thus made not only themselves, but the cause itself, appear ridiculous in the eyes of an ever-watchful public.

Such a course is regrettably by intelligent Spirits, as well as by ourselves. There is no preventive of this resting on one side alone. There is no patent on the mode of communication. No copyright.

No monopoly of any kind, any more than there is on our common highways. The rain and the sun fall alike on the just and on the unjust; and unwise experimental Spirits can approach us on the same road over which those of an opposite nature do so. Therefore, we need to discriminate; we need to judge between what is good and what is evil; to winnow the chaff from the wheat, and not take both as food. We need to be just, not only to the Spirits of the departed, but just to our own Spirits. No Spiritual being objects to such a course, whose counsel is worthy of man's attention. Good, really good, Spirits do not wish to do us, but to lead us by Love.

I have often thought what subjects of laughter some of us have been in the eyes of the Spiritual beings who surround us, and I have often pictured to myself a joyful band of merry ones engaged in leading to the performance of the most grotesque and unearthly acts, our passive bodies and souls.

But I am extending what I merely intended for a note to a letter, and will cease my prattle and rein up my prancing pen. But yet I think all I have here incidentally alluded to, worthy of the careful thought of the true Spiritualist. The subject is productive enough of thought to fill a volume.

Now, dear Sir, I know your mind on this point, and am confident that if you have a guiding hand over the interests of the coming Society, you will be led by no fanatical Spirit. Please send me some account of its object and its prospects and forward to Chelsea, Mass.

I should deem it a pleasant duty to be able to do something for the cause of our glorious faith, as represented by the Society. Truly yours."

To the same, from one of the Vice-Presidents, dated SMITHLAND, Ky., July 4, 1854.

DEAR SIR: Your favor of the 27th ult. came to hand yesterday, by which I am informed of the position in which I am placed by the favorable consideration of the Trustees of the "Society for the Diffusion of Spiritual Knowledge." I accept the trust conferred, and cannot but feel honored by being associated with so many names, alike distinguished and honorable, and that a guaranty is afforded that the design and object of the association are entitled to the respectful consideration of the public.

I have never sought to be conspicuous as a believer in Spiritual Philosophy. Neither have I been driven from the investigation of the evidences on which it is founded, or the free expression of my opinion, by the fear of the ridicule and contempt of the ignorant and un informed, being assured that truth has nothing to fear from thorough investigation, and he who fears the test had rather retain a cherished error, than be convinced he is in one.

None can extend his inquiries, even to the limited extent to which mine have gone, without having the full assurance of that which you and I know

to be true, that is, the existence and presence of an agent or agents, possessed of volition and intelligence, capable of using signs of ideas, and the communication of thought through media and instruments of its own selection. This intelligence claims to be Spiritual, and presents evidence of it which would be conclusive on any other subject.

It will be seen that many strong and powerful minds are arrayed against the idea of its Spiritual origin; and in their published views on the subject

admit the facts, but attempt to account for them in their own way, each differing as widely with each other, as this agent differs with all, thereby adding to the strength and number of the believers in the Spiritual theory.

In view of the onward progress of this belief, the effect it will have on the public mind, should it become general, and its results upon the institutions among us, there appears to me, at least, a necessity, as far as practicable, to carry out the policy of the Society, that all who will, may become informed upon the subject.

If the Spiritual theory be true, its importance stands admitted. If founded in error, all honest Spiritualists will rejoice to be convinced of it, and will be ever grateful to the man who can furnish the evidence to do it. Until this is done, it cannot be against the suggestions of sound philosophy, or the dictates of common sense, to yield to the concurring evidences of three of our senses, and other facts sustained by undeniable proof.

Wishing you health and happiness, and success in the cause of truth.

I remain most respectfully,

Your friend and obedient servant."

One of the Board of Advisors, who edits a newspaper, published an account of the organization, and added:

"Among the names of those composing the Board of Advisors, we notice that of myself. We cheerfully accept the post, willing to do what little we can, towards bringing about an investigation of this subject, that it may, if true, be known and appreciated by all, and if false, rejected.

The Address of the Society to the citizens of the United States, we design to publish in our next"

THE CONDITION OF THE EARTH.

The following is a phonographic report of an address given through an imperspicuous medium, at a Sunday meeting of the Society for the Diffusion of Spiritual Knowledge.

If a man could elevate himself to so great a distance above the surface of this earth, as to be enabled to look down, and in one glance comprehend the conditions of the arctic and torrid zones, he would observe some wonderful opposites besides the apparent opposites of heat and cold. The torrid zone is filled with vegetable life. Eternal vegetation springs from the earth, grows with immense rapidity, expands in rich and thick foliage, and bears upon itself the impress of luxuriance and wealth, perhaps, rather than strength and durability.

This idea has a significance. It means a

great deal. It tells the truth that this vegetation, so luxuriant in its wealthy character, comes also to a like death; and that the necessities of the climate produce in a few months an excess, which is exhaled into the atmosphere.

The body of that excess comes down again to enter new forms of life; is full of productive strength, and is also always accompanied with a death-distilling malaria.

You will observe that man's powers of thought diminish continually beneath the tropics; he sickens, and dies. He cannot exist in his original strength, while mingling with the continual decay of the torrid zone. He needs something in the atmosphere around to excite his energies and passions.

There he is compelled to lie down in inactivity, and becomes a victim to the foul malaria. The inhabitant of that zone, of necessity, must be kept in a low grade of intellectual being.

The climate of that region of the earth does not permit intellectual labor. It produces excitement and unnatural strength. Now excitement and unnatural strength are poisonous to the man between the tropics.

There the atmosphere will bear upon its wings

all the exhalations from the earth; it would stop and stagnate the richness which Nature is continually pouring out from her bosom: and it holds it down with firmness and strength, so that it cannot move, or rather, it remains till the matter becomes stagnant, poisonous. Man dies when he inhales it into his lungs.

Intellectual labor cannot be carried on in an intensely hot climate, or upon an intensely productive soil, where vegetation is continually pouring out from the bosom of the earth, sending forth noxious gases into the air. Intellectuality cannot live; it must either die itself, or kill the body in which it exists.

Look at the arctic regions—all ice and snow; that, too, is a region of excessive exhalation, but the air is rarified. Cold can hardly be called a rarifying agent, but it has that effect upon every thing in the arctic regions. The excessive heat of the torrid zone oversteps itself, and the exhalations from all the vegetable matter create a poisonous climate. By a reverse of all this, it makes the arctic zone that which we behold, a region of snow and ice and clearest water. Nothing on the earth can be more pure than either of these.

Now, there is a connecting link between these two regions of the earth. The currents of the ocean carry upon their breasts vast contributions of animal and vegetable matter from those portions of the earth up toward that region which can produce nothing, having itself to depend upon those contributions for some future usefulness and productivity, which shall come to it in times far remote.

These currents of the ocean, bringing continuously their contributions to the arctic zones, are performing a mission in the hands of their great Director for a new world, which is to be formed in the future time, for the habitation of man in regions where he cannot now exist—where man becomes stiffened by excessive cold, as he is in the arctic zones.

You can see, if you will contemplate the surface of this earth, that wherein any one point shows an excess, there is a deficiency in some other point. There is a region between the two which combines the qualities of both. A man is unable to bear both the arctic and the torrid. During the summer heats he can relieve himself from intellectual toil; during the winter months, when it is necessary for him to exert himself, there are incentives all around to labor, both physical and intellectual, which enable him to occupy his mind, maintain his dignity, prove himself a man in the chills of winter and in the heats of summer. In the torrid zone, there is, comparatively speaking, but a strip of territory on which man can live.

When the time comes for man to have so elevated himself, as to be enabled to enjoy all the blessings on earth, which the Creator in Heaven designed for him, the year will roll its even circle around the earth, and he will have one kind of climate and one kind of sky above him. And it will be the best of all possible climates. Then the earth and the world of man will revolve around their suns continually together. Now the world cannot roll faster than the soul-world rolls; the earth cannot progress towards the sun of truth.

That sun reaches first one tropic in the intellectual heaven, then another. One time the world feels as if winter was all around, and at another as if

of torrid heat. There is a winter and summer in the world of each man's soul, and in the universal human-soul world. This sun of truth is

perpetual in heaven; that never wavers; it keeps its position, and pours down its light, century after century, always the same. That sun of truth is

bergs and their glaciers. All things, from the illuminations of the tiniest fire-fly to the light of the farthest star in the night time, from the plant springing from the crevice of the rock, to the highest summit of the Alps or the Andes—all are there, right in the individual breast of man. Thunderstorms cry aloud among the riven peaks of mountains, and in the soul of the individual man; hurricanes sweep ships and houses to destruction, tear down strong-built towers, sweep off whole villages in their course—all in the soul of the individual man. Flowers grow upon broad prairies, send forth their fragrance in the air, and grass grows, aye, and herbs, and wild beasts roam at will; and in the autumn the fire comes, and sweeps off that luxuriant growth, to make room for another—all in the soul of the individual man. Everything, every phenomenon of Nature, has something in the soul which corresponds to it, and is it, in fact. Were it otherwise, that soul could not comprehend those things. No man can comprehend anything outside of himself.

But we have wandered somewhat from our point. There are some little things connected with these differences of climate of which I spoke, which are strong indications of a future—future when this earth shall revolve around its axis, and day after day the height of the sun in the heavens shall be the same, year in and year out. The earth shall always be productive; man shall never be obliged to resist intense cold nor intense heat, but shall have a habitation perfect for a perfect man.

Now, when, from an elevated point, we look down upon the opposite regions of the earth,—the arctic and the torrid zones—we see in that torrid zone vast trees, having vast

And Poesy, too, shall lend Her aid,
Persuading as she sings,—
Scattering o'er her shadowed earth
Sweet incense from her wings.

The following was written through A. H. Langley, of Belchertown. The two are supposed to be Spiritual in their origin, and were written for a Spiritual Convention held in Springfield, Mass., April 1833. This and the following have been known to many, though they have not been published—and we re-publish them that the often may have them to sing, as the words are good and the music popular. The first is a parody on Eliza Cook's lines—"I'm afraid, I'm afraid," &c. The second is a parody on the well-known song of the "Carrier Dove," and was written by Mrs. A. H. Langley while under Spiritual influence. We hope our friends will make such selection as they can, until they get together a goodly number of Spiritual songs that can be sung by well-known tunes.

[For the Christian Spiritualist.]

WE'RE AFLOAT!

We're afraid! we're afraid! on the world's rolling tide,
Bright Spirits attend us, in Christ we abide;
Our banner of love, on high let it wave,
And float in brave triumph o'er death and the grave.
Our cause is a just one, we've nothing to fear,
As long as kind Spirits are hovering near,
Then on to the conquest, our armor is bright,
We'll strive for the cause of our God and the right;
The world may droop, it may scoff, it may sneer,
It's pleasures, what they are, when death draweth near—
Oh! this is the time that we need something more
Than the baubles of earth, with all her sin's store.
Hark! hark! to the voice of the bright Spirit-land,
It echoes resounding along through the land;
'Tis a call from our God, blest are they who take heed,
'Tis an offering of love, 'tis a blessing indeed.
Then come to the banquet, the fruit is prepared,
As all are invited, and grieve the reward—
For light is now breaking, its rays growing bright,
It is shining upon us a glorious light.
Then look up and behold, for the time draweth near,
But with Spirits to guide us, what have we to fear?
They will guide our frail bark to the haven of love,
Shouting glory to God, in bright worlds above.

PARODY ON THE "CARRIER DOVE."

Fly away to the Spirit-land, sweet dove,
Fly away to the Spirit-land—
And hear those lines to the friends I love,
The happy and beautiful land.
Deep gloom has saddened my weary breast,
Wilt now my heart is stirred,
I long to hear from the land of the blest,
O, fly to their home, sweet bird!
O, fly to their home sweet dove, and say
Hope's light is on me now;
I long to list to a serpent's lay,
With bright glory upon my brow.
I feel that this world is not my home,
An angel's sweet voice I heard,
It came from beyond the dark, lone tomb,
O, fly to their home, sweet bird!

[For the Christian Spiritualist.]

BY H. A. B.
Fondly the noble sailor treads,
The deck of his gallant craft,
As o'er the trackless deep she threads
Her way with the gale astir!

Nobly she dashes the billows aside,
As they angrily seek to overwhelm, ^{the}
Whilst he walks the deck with feelings of pride,
To see how she minds her helm.

Her sails are furled—her hatches closed—
And every thing made trim—
For the coming storm, which well he knows
Will soon burst wild on him!

The thick black clouds o'erspread the sky,
The sea gulls wildly scream!
As the freshening breeze betokens nigh
The storm, which with terrors! tis!

And now the patterning rain drops fall,
The deck grows slippery wet;
The crew with fright are huddled all,
And their eyes are fiercely set—

On the stormy clouds, above their heads,
Making day as black as night,
They mutter their prayers, and each one dreads
To think of their awful plight!

For though their ship is good and strong,
Well braced from stem to stern,
Gains such a gale she cannot long
Towards her destined port return.

But still the gallant ship speeds fast,
And the sailor holds steady
Over the mountain—while the crashing mast
Increases all his fears!

He thinks of home, of the loved ones there,
Of his wife and children dear;
And he knows they're offering a fervent prayer
For him, whilst the storm they hear.

But hark! how the muttering thunders roll!
See! how the lightnings gleam!
Around the gallant sailor bold—
List! how the storm birds scream!

A blinding flash! an awful crash!
The masts are in splinters riven!
And the crippled bark, o'er the ocean dark
At the mercy of winds is driven!

No boat can live in such a sea!
The shrouds are all on fire!
The waves, like demons, seem in glee,
As the flames are rising higher!

Valiant he clings to the shattered mast,
As from the deck, a wave
With cruel force, has cast him forth
To find a watery grave!

Long will his wife and children grieve
Out on the broad blue sea;
And watch from morn till evening's haze,
His dear loved form to see.

Time will roll by! years will fly fast!
But tidings never will reach
The widow and her orphaned ones,
Who watch upon the beach!

Some passing ship may chance to find
A charred and blackened wreck:
But tidings none, will it unfold:
Of those who trod her deck!

To THE EDITOR OF THE CHRISTIAN SPIRITUALIST: My letter to Dr. Cragin in your tenth number, having accidentally been mixed up with other matter, after the type was set and proof read, as to render a portion of it perfectly nonsensical, please to insert that in your next number, written and as the type was read.

— J. SHOEBRIDGE WILLIAMS.

NEW YORK, July 3, 1854.

DEAR BROTHER EDITOR: I see in your paper of last instant, a letter from my dear brother, Dr. Cragin, desiring the continuance of the "Spirit Manifestations." I am pleased and encouraged by the interest he expresses in these investigations, as I know that the result will be of vast benefit to mankind, if suitable mediums can be got to unfold the parallelism between the material and Spiritual universes scientifically, but my brother will consider, if the space occupied by those investigations, should be filled with matter wherein ten would be interested to every one who might take the interest in the investigations he does, that chances are in favor of the advancement of the good cause he and I so ardently espouse, by their omission, at least for a time. We have distributed some thousands of copies of those investigations, and he is the third person that has been interested in them, as far as our knowledge extends.

If my brother's letter has not been answered in other respects by the concluding insertion in the paper of last Saturday, we will remark, that we never professed yet, to have demonstrated that the Bible is the central book or Jesus Christ the central man. We have been merely stating positions,

giving definitions, with here and there an axiom, and perhaps a postulate, all of which geometriacians have to do, before they can progress far with demonstrations founded upon the previously developed principles, and it would be unfair to begin in this inceptive progress of the work, to discuss whether some of the higher theorems can be hereafter demonstrated or not. It is only to those who go through the regular structure of dependent and consequent arguments, who can be made sensible that the higher propositions have been regularly, scientifically, and irrefragably proved.

I cannot state results, but I can give as my private opinion, that both the Bible and the Lord Jesus Christ will be proved, demonstrated, and clearly shown to be central developments in creation, and that there never was, nor never will be, their equals again developed, as no circle can have more profound, than CHRISTIANITY, so there is nothing lower, shallower, and narrower, than sectarianism: while the former emanating from God, approaches us to Him, the latter drags us over earthward, into the fearful abyss of stubborn pride, relentless cruelty, remorseless ambition and Janus-faced treachery, gloating avarice, complex intrigues, and petrifying selfishness; under which pestilential influences the world has become hoary with vice and wrinkled with sin. But let me not be misunderstood: by sectarianism, I do not mean solely that which pertains to the doctrinal opinions either of the Pharisaic High Church, or the Puritan Low Churchmen, nor of the thousand *sects, Right, issue and schisms*, branching therefrom; for of this concourse, coigne of men's hearts, as God giveth the stamp, so He alone can warrant the issue. No; I speak of a *secular sectarianism*, to which every soul amongst us is more or less addicted; a setting up and worshipping of false—yes, verily, most false—gods! which has made social idolatry universal, Who can deny that they are, to a certain extent, the slave of some particular passions, each of which passions, when allowed to have a dominion over us, becomes an *idol*? With one, it is pride, with another sloth or anger, avarice, ambition, lust, covetousness, intemperance, lying, envy, hatred, or revenge; but to all of these, there are but two great High Priests, MAXON, and his elder brother, SELFISHNESS. It is true, that these idols are never worshipped under these ugly names. Not that they have all to be gracefully draped and brightly gilt before they are bowed down to; therefore is it, that the miser, abounding to gold but lacking all things else, calls his vice *prudence*! The coward boasts of his peaceful disposition!—the slothful man of his content! the spendthrift of his generosity! the wine-bibber of his social and good fellowship!—and he whose "vaunting ambition overleaps itself" of his indomitable courage and perseverance! Thus, all these ugly vices, go masquerading through the world in the costume of the virtues, and as long as they care not to drop their masks, few are so ill-bred as to question their identity; for the fear of reprisals in the safety-valve of our social system; and not throwing stones when we ourselves live in glass houses, is the Brummagem article we display for Christian charity! And so it will ever be, as long as each of us has a *sec* or dominant passion of our own, accompanied, as it invariably is, by the most blighted intolerance against our neighbor's *sec* or ruling passion. It is truly and tersely remarked, in a charming little book, called "Friends in Council," abounding, as written in the *Leader* aptly expresses it, in many "an essay in epigram"—that "it takes away much of the savor of life to live amongst those with whom one has nothing like one's fair value. It may not be mortified vanity, but unsatisfied sympathy, which causes this discomfort." True; most true, for, although the world, more especially in the present day, abounds with philanthropy and benevolence, it is a melancholy fact, that every day *sympathy* seems on the decrease. A physiologist would account for this on the principle of the durability of the brain, and would tell us that there are many persons who yet have abundant benevolence who have not an atom of sympathy; truly, again, and yet often are they confounded, and for that reason, many ask in what consists their difference? It consists in every wise one, that of *saying and doing*. *BENEVOLENCE* is passive, *SYMPATHY* active; benevolence *gives*, sympathy *helps*; benevolence professes to feel for those who suffer "in mind, body, or estate," but sympathy *feels with them*; and such being the case, puts its shoulder to the wheel of its neighbor's *burdened load*, and struggles bravely to extricate it. Sympathy, in short, is *practical Christianity*; and benevolence, the *theoretical platitude*. Sympathy is the wayfaring Samaritan, who though a stranger, and unknown, does not pass over on the other side, but pours oil and wine into our wounds, and ministers to our necessities. Benevolence is the self-righteous Pharisee, ever boasting of the good it has done, and the evil it has left undone. And as all the qualities descend from one generation to another—*in tribes or races*—it is for this reason that relatives friends may be *benevolent*, and compensate our misfortunes, as far as *we go*; or even abound in works of supererogation—such as offering our indulgence a seventh carriage, if we already possess six; but should we be penniless, and chance to break our leg, and the surgeon has to be sought that would purchase a crutch, to support us, then, verily, it is from the Samaritan stranger that we must seek it. But perhaps, there may be, in this still crude stage of the world's progression, a higher and deeper cause for the want of sympathy that is to be found among *human beings* for each other; for it may be part of the miracles and mystery that is vield in the Holy of Holies of every heart, hovering on *Spirit's wings* between the Creator that anoints, and the creature that is *allotted*—to prove to them that *there is no real sympathy to be hoped for, or found, save from the ONE source whence all flows, and to which all is known*; it may be at once to reprove, and to reassure the vacillating faith of our tempest-tossed souls, as erst the Savior did on the sea of Tiberias, of the world's progression, a higher and deeper cause for the want of sympathy that is to be found among *human beings* for each other; for it may be part of the miracles and mystery that is vield in the Holy of Holies of every heart, hovering on *Spirit's wings* between the Creator that anoints, and the creature that is *allotted*—to prove to them that *there is no real sympathy to be hoped for, or found, save from the ONE source whence all flows, and to which all is known*; 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[For the Christian Spiritualist.]

CUI BONO?

BY IMPRESSION THROUGH A HORN, OF WILLIAMSBURG,

JULY 11, 1854.

It's strange that a man with his heart in disguise,
Still sleeps only to heaven his eyes.
Then asks in his slumber, as he sees the day down,
With the fumes of the taper, his state and his yawn.
Cui bono, what good? Cui bono, what good?

Has he travelled the rounds of pleasures of sense,
And known all the joys that comes to us thence?
Has he ranged o'er the earth for fruit of the vine,
And soothed himself with the choicest of wine.
Cui bono, what good? Cui bono, what good?

Has he left the dull earth and explored with his eye
Where systems and suns of philosophy lie?
Has he tried every science and learned every tongue
And joined in the chorus that Hesus sung.
Cui bono, what good? Cui bono, what good?

Has he clambered the height where ambition glows,
Its temples of skulls where heroes repose?
Has he gathered the diamonds riches and wealth,
And robbed the whole world by his millions of stealth.
Cui bono, what good? Cui bono, what good?

In purple, fine, and drapery decked,
Has he passed by the poor with scorn or neglect;
While the dance and the song has gladdened his heart,
Till wisdom, and goodness, and virtue part.
Cui bono, what good? Cui bono, what good?

Has he peered in theology's labyrinth, where
Hope ever wanders in cheerless despair?
Is he dreamt that a man, mushroomed from a cloud,
Is skilled to pronounce on the deep ways of God?
Cui bono, what good? Cui bono, what good?

The serpentine walk, the garden, the bower,
The wild, shady glen, the wilderness flower,
The entangled bracken, the music of groves,
Tell of whirlwinds and winters that all our loves.
Cui bono, what good? Cui bono, what good?

And art thou then skilled in the science of law,
And gloriest to find each code hath its flaw?
Or dost thou with medicines bound each canst heal,
While death walks thy study own pulse to feel?
Cui bono, what good? Cui bono, what good?

I am sickened and— a wide dreary waste
Pervades through the soul—dark, gloomy distaste,
With Campana's calm but pestiferous air,
Blasts, mists, and poisons each landscape fair.
Cui bono, what good? Cui bono, what good?

"Oh, woe of the earth, raise these upward to Heaven!
"They chrysalis burst; thy prison is given!
"There are wings of bright gold to aid in thy flight!
"Come away, come away, 'tis the dawning of light!"
Cui bono, what good? Cui bono, what good?

"And see from their spheres the angels descend,
"Rise, else! let thy soul with thy sympathies blend.
"There's an emplo for thee with better sway,
"Than of Pharaoh's, Cambyses' or Napoleon's day!"
Cui bono, what good? Cui bono, what good?

Ah, dull art thou still, the question to ask;
To wake thee, Omnipotence fails in the task.
If, closing thy eyes to the morn's bright sun,
Thy dream in its cycles forever shall run.
Cui bono, what good? Cui bono, what good?

NEWLAND.

[For the Christian Spiritualist.]
MAY-DAY CHANGES.

Oh mother dear, my Fanno said,
Her heart with sorrow swelling,
Is it not hard that we must leave
Our old familiar dwelling?

The little room where I have slept
By my dear sister's side—
And where I crept away and wept,
When she became a bride!

And your dear chamber, though I know
How much you've suffered there,
Oh, there's no other room on earth,
That with it can compare.

And then our pleasant parlors, too;
The scene of so much pleasure;
Of games and romps, and music sweet,
And dancing without measure.

And that dear basement, where so oft
I've conned my lessons o'er,
And drawn and writ, and played with dolls,
And wished for nothing more.

And now we are to leave them all,
And seek another home—
Oh, mother, when will come the time
When we no more shall roam?

My heart responded quick to hers,
I wiped away her tears;
For well I knew that many a change
Would come in after years.

For she, like me, too soon must learn,
That on the earth's wide breast,
There is no home we must not leave,
There is no place of rest.

But child, despair not, though on earth,
Your lot be oft to roam;
Above, beyond, there is no change
In our eternal home.

M. M. D.

[For the Christian Spiritualist.]

SONG.

A.R.—INGLESIDE.

Have you forgotten, matron grave,
The song you sang for me,
Where laughed the brooklet at our feet
Beneath the bended tree?
Young love lay hidden in the depths
Of your soft eyes so blue;
That he would ever be so bold,
Was all undreamed by you.

The axe hath lopped the beechen boughs,
And hot midsummer's sun
A cooling ripple scarce allows
Amid the whitened stones,
But still the carol sweet and clear,
That floated through the grove,
A fresh manhood's dusky ear
Wakes yon boho's dewy love.

And still in quiet nooks of life
The love that there began,
With many a flock of sunshine rife,
Cheers on the bearded man,
Still onward where its nature calls—
And though calm pools there be,
It boldly leaps the foamy falls
To find its native sea.

S. G. P.

"COMING EVENTS CAST THEIR SHADOWS BEFORE,"
—A little girl, about ten years old, daughter of Mr. Oberland, a resident of the Eighth ward, as the clock was striking twelve on Saturday noon, exclaimed mournfully to her mother, "to-morrow at this hour I shall be in Heaven." There was something so sad and plaintive in the tone in which she uttered this, that in spite of the parent not being of a superstitious nature, it made an impression upon her mind, which she found it impossible to throw off. At dinner she told her husband of the circumstance, and he endeavored to rally the child, but with a sweet and sad smile in which, however, no fear was manifested at the coming prospect, she repeated her conviction of her speedy dissolution. It was now the father's turn to feel a depression of spirits, which overshadowed him the whole day, so much so, that in the evening, meeting officer Young, watchman of that ward, he told him of the child's singular prognostication. Up to this time, the little girl had enjoyed exceedingly good health, but during the night the parents were aroused by her complaining bitterly of pains in her back and head. As early as possible a physician was called in, who pronounced her in an high state of bilious fever. Notwithstanding all that human aid could effect, she expired at noon. Her fatal prophecy was fulfilled. —Cincinnati Enquirer July 3.

It was a saying among the Greeks, "the roots of knowledge is bitter—but the fruit is sweet,"—which it would be well to keep in mind as many think education is going to school, instead of culture.

A SYNOPSIS OF

THE SPIRITUAL EXPERIENCE

OF A MEDIUM.

[Continued.]

ON THE STATES OF MEDIUMS.

FRIDAY MORNING, April 2, 1852.

Monitor—Father, what have you just been doing outside of the house?

Medium—Dear Daughter, I was spreading some burning coals, so that they might die out without doing damage, or endangering the house.

Monitor—What were they set on fire for?

Medium—To heat some bricks to warm the room, as the stove has been removed, so that I might comfortably write the manifestations you might make.

Monitor—Then, dear father, separated as they now are, they would die out and become cold themselves, instead of heating bricks?

Medium—That is true, Eliza.

Monitor—Well, father, the fire that was in, and among the coals, made them of use to heat the bricks. Are they of use when there is no fire among them?

Medium—They are used for some things without fire, but they are black and disagreeable to handle, or do anything with.

Monitor—Then they smut and black things when there is no fire among them. Of what use are they then?

Medium—They are used to make blacking, in rectifying liquors, and in making coolers and safes, because they will not readily conduct heat. They resist the circulation of heat, unless they are themselves on fire, by which means they are themselves consumed!

Monitor—Then, dear father, do you not see a very instructive lesson in this? Suppose we compare the pieces of charcoal to mediums, through which good Spirits can manifest themselves to the world. You can see at once that they are almost useless, if not detrimental, if not warned or heated by divine Love, which may be very well compared to fire, for fire is the image of divine Love on earth, as may be seen by reason, or from the Word of the Lord, written for the instruction of both men and angels.

Then let mediums beware they how they separate. Let them know they are most especially called to the obedience of the New Commandment given by the Lord to his disciples, as a badge of discipleship, by which he said they should be known from others. Let not envyings, strife, ill-will or evil surmising, ever gain the first entrance into your hearts towards each other. The moment you do, you so far separate from other, and the love divine that enkindled your hearts with mutual love for each other, will die out, and leave you as fire does the separated coals, dead, unsightly masses, almost useless, excepting for lowest purposes, and then you will be the darker and more smutty, having been enkindled with fire at all.

But I will illustrate the comparison further. If you will continue in this mutual love, a united band of disciples, you will mutually, and reciprocally, warm and heat each other, until the love will rise to such an ardor, that the things of earth in you will be consumed by it, and all obstructing things of your world, whether they be houses, lands, gold or silver, will either be destroyed as far as your affections are set on them, or be so purified as to be loved for their purity and usefulness in the Lord's kingdom alone. In this consuming fire, too, you will your own selves be destroyed in your own estimation. You will be as gold tried in the fire, or as coals burned up, in your own views of yourselves. You will feel as if you were nothing separated from this divine love and harmony, in which alone you can be mutual aids to each other. In that state you will come to know by experience the meaning of the Lord's words: "If any one come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, his own life also, he cannot be my disciple. And he who doth not bear his cross, and comes after me, cannot be my disciple," Luke XIV., 26, 27.

Now, dear father, you see plainly that the Lord did not mean hating, as the word commonly signifies, for that would not make society better, but much worse, even to its total destruction. Some other meaning must be found for the word hating. You know what I told you about Thompson's translation of the Bible; how has he rendered that hateful word?

Medium—He has rendered it "slighted;" all the rest of the passage is the same, dear daughter.

Monitor—That is much better, dearly beloved father; still that cannot be construed literally, for if it could be supposed that the Lord meant to sanction slighting our parents, or wife, &c., the precept would be detrimental to society, and be contrary to the fourth commandment, and other parts of the Word, which cannot be supposed for a moment. Its meaning is, that the Lord, His love and His service, are to be loved or followed with so much feeling, intention, and perseverance, as shall prevent any of these things, or the love of them, from being obstacles in the way of duty. This is truly to "slight" these things, even our own lives in the world, that are to be held as subordinate. The love of self must be subjected to the love of the Lord! the love of the world must become subject to the love of the neighbor in you, and the love of all other things pertaining to yourselves, must be subjected to the love of each other, and I hope will be, the nucleus of a wide-spread influence, bringing much good to the human race, both in which men shall know that ye are my disciples.

Eliza.

ON THE IMPORTANCE OF MEETINGS.

Monitor—Dear father, do you not forget that the band of devotees over whose union and good intentions we rejoiced so much.

Medium—I can assure you, my dear daughter, that I shall never forget the others, if they do not forget each other and me. Do you think they will be likely to be unmindful of, or forget of so solemn an obligation?

Monitor—That I cannot tell, father; I had no knowledge of the others before, and got but little insight into their characters then. Their intentions were good at the time, but how much passion, prejudice, self-hood or avarice they have to overcome, I know not, neither do I know the circumstances that now surround, or may hereafter surround them, that will incline them to hold on to, or to forsake that little band of promise, which might be, and I hope will be, the nucleus of a wide-spread influence, bringing much good to the human race, both in which men shall know that ye are my disciples.

Eliza.

MEMORANDUM.

Evening.—Attended the meeting of the believers in Spiritual manifestations at the Mechanics' Institute. Mrs. Price and Major Gano were there. I mentioned to them that Eliza had spoken of it. We appointed a meeting at Major Gano's at 11 o'clock on Sunday A. M., 18th inst.

SATURDAY, April 3.

Medium—Well, Eliza, what do you think of the appointment? Mrs. Price could not attend sooner!

Monitor—Mrs. Price is not yet impressed sufficiently with the importance of meeting frequently, to make other engagements give way for that purpose. Her sphere of influence is pleasant to me, and I would have been pleased to have enjoyed it sooner than the time appointed. She will see more importance in it hereafter, if you keep faithful; so will the others. It was of the Divine Providence of the Lord, that you were thrown together as you were. I rejoice that you got within the sphere of Mrs. Price, and the others. It will be a strengthening influence. I hope you will try to influence them to meet oftener, and I wish, if it shall be convenient for you and the others, that you meet them once before that time. That you remain together, for mutual aid and instruction, at least one hour, secluded to yourselves.

It is not that you are expected to say or do anything the world may not know, but that you may harmonize more closely, without the indifferent or opposing influence of any others. Father, the influence that good Spirits can exert in the world, is yet very weak with the best of you. The genera-

what they receive, for "His tender mercies are over all His works." It is thus that there is a flux and reflux of life to and from all in Heaven, and to and from all on earth. There is no living separate and independent of each other. Society is the order of Heaven. We all live in and by society, whether we feel it, think it, believe it, or not. All life is the same life, received from the same fountain, God; as all heat is the same heat, received from the same source, the sun. In the Spiritual world, from the Spiritual sun, and in the natural world, from the natural sun.

Each one, whether men, animals or vegetables, receives the common life, agreeably to the several natures, which occasions the difference of effects, or appearance, as the same heat from the sun of the natural world, falling on a dead carcass, causes stench; while the same, falling on roses, makes sweet perfumes. It is so with the life of Heaven and the life of the world, whether that he received immediately from the Lord, as the shining of the sun of your world, or whether it is reflected from object to object, as from one coal to another, in society.

But, dear father, let those to whom this dispensation of manifestations by Spirits has come, know that, as coals once ignited with fire become harder or more worthless, so do those that receive these great blessings, and receive them not in that meekness and love that become the followers of Christ, but allow themselves to be separated from the others, so as not to receive well the flux and reflux of that sustaining life necessary for all; or for any cause become cool, and the fire die out, once kindled in them, they will be in a worse condition than before. It will be harder to renew the life in them, and they will feel worse than before, if not be transmuted into enemies of the good cause. In this case the Lord will be compelled to say of them, "A man's worst enemies are they of his own household." In all such the prophecy of the Lord will be fulfilled, much to their detriment, if not to their entire rejection from the Kingdom of the Lord upon earth, for as with the man out of whom went the evil Spirit, and who, while the evil Spirit was out, walking in dry places, seeking rest and finding none, will sweep and garnish his house, so that on the return of the evil Spirit he should find it empty and gain entrance into this swept and garnished house, the Spirit will go and bring seven other Spirits more wicked than himself, the last state of that man will be worse than the first." If this enlightenment, this reception of this fire, this heavenly gift, this partaking of a holy Spirit, and this tasting of the good Word of God, and miraculous powers of the age about to come, be fallen off from it, will be impossible to renew them again, for a reformation, since they are crucifying for themselves afresh the son of God, and exposing him to an open shame." Heb. VI, 4, 5, 6. X Matt. XII, 48, 44, 45, 10, 45. Eliza.

11-12 A. M.

POSTSCRIPT.—But, dear father, we must not omit a word of advice and consolation to the faithful, before we entirely close. It is the willing and the obedient that shall eat of the fat of the land. Those who follow faithfully the monitions now sent to them, will reap a rich reward, eternal in the Heavens, that the faithless and the disobedient may not enjoy. "In my father's house are many mansions, and I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, ye may be also." If the most externally minded of those to whom the Lord sends a holy or truthful Spirit, only knew the tenth part of the glories and beatitudes reserved for them in this world, they would count all the world, with its allurements and blandishments, as dross and worthless, compared with that.

BUT to those that are faithful and obedient, there is peace, joy and heavenly things enough given, even in your world, as they go along, to make them willing to turn their backs on all the things of earth, as rewards. They would use them as good stewards would use things over which they were set, merely as means to enable them to do the work of the Lord, as he had done.

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